Why Our Planet Suffers from Earthquakes

The Esoteric History of the Earth

By WILLIAM DUDLEY PELLEY



The Eighth of

The GALAHAD LECTURES

"Why Our Planet Suffers Earthquakes"

BEING THE EIGHTH OF

The Galahad Lectures

THE GALAHAD LECTURES constitute a great curriculum of information on the Unknown Esoteric History of the Earth, from the time of its conception as a planet, up through the Edenic period when the first forms of human life existed under the Great Water-Veil, into the Antediluvian world with its strange civilizations, and through the Atlantean and Egyptian epochs into the modern Christian. ¶ These Scripts comprise the Instruction given as part of the Lecture Courses of Galahad College Summer School held in Asheville, N. C., in the summer of 1932 and have been recorded and preserved in this form for students of the Foundation Fellowship. ¶ The Foundation Fellowship is a nation-wide assembly of Metaphysical Students, sacredly searching for the true fundamentals behind life in Mortality and for accurate knowledge of the soul's enhancements in octaves higher than those of earth.

THE GALAHAD LECTURES ARE ISSUED EVERY LITTLE WHILE FOR MEMBERS AND STUDENTS OF THE FOUNDATION FELLOWSHIP BY PELLEY PUBLISHERS OF ASHEVILLE IN THE STATE OF NORTH CAROLINA ❧ POSTOFFICE BOX 2630 SOLD IN CONNECTION WITH THE LIBERATION SCRIPTS ❧ ONE DOLLAR FOR FOUR ❧ ONE HUNDRED OF EACH TO THE COMPLETE INSTRUCTION TO BE READ CONSECUTIVELY ❧

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EIGHTH LECTURE

THERE is so much that is vital, and I need not add, of tremendous dramatic interest, in this particular sequence of our instruction, that time after time I am puzzled over an appropriate and adequate selection of the matter which is available to include in these papers. My solution of that quandary to date has been to choose only those phases of enlightenment that might be called units in, or steps upward toward, an understanding of the complete cosmic picture that is being painted for our profit. It has seemed essential, in giving an interpretation of how this planet on which we are working out so many problems, got its materiality—its crust, its water conditions, its stellar peculiarities—to dwell for at least one discourse on phenomena that have come periodically when certain natural processes have matured according to immutable laws, causing disturbances of the earth's crust affecting human life disastrously. I refer of course to earthquake disturbances, volcanic action and tidal waves.

Now if we wanted to view the drama of Natural Processes from the standpoint of one little earth life, I would quickly agree with anyone who chooses to maintain that the Almighty has fallen far short of creating "the best of all possible worlds." It is manifestly unfair, in the orthodox point of view, for any individual to be born in an area that is subject to periodic catastrophes and cataclysms, and for the hand of an angry God—through no obvious fault on the part of that individual—to reach out and put an end to his life. Such a God would

be cruel indeed, if we were to consider one little envelope of flesh, or one little physical mechanism, or one little span of existence as a sentient being, as being all of life that came to him throughout all the aeons.

When we glance at the hypothesis of life as being a cumulative series of existences, however, each giving something of eternal value and enhancement to the soul, then the effects of great mundane alterations are understandable. Moreover, what matters it how many individuals lose their lives—or rather, their physical bodies—or how often it happens, since in a handful of years, or a handful of centuries, they will be right back in flesh, undoubtedly in a less hazardous environment? True, they may be shocked at leaving any one life in so drastic a manner. On the other hand, the supposition is that they knew subconsciously in advance, how they would quit life, and when, and that each came into his particular body, and into an environment thus hazardous, because it meant a quick turmoil and passing, that likewise was part of his lesson to be learned.

We want to remember that eternity means eternity! When we realize that we have all eternity in which to live, and that there is no such thing as death, in the sense of perishing, we are not spiritually appalled at thus changing bodies, since each change profits us somehow or we would not consent to make it.

So when we grasp the whole eternal program, these catastrophes are but the workings of natural and beneficial laws. As such they are not concerned in their effects on the individual. Rather, the individual adapts himself to them. If he gets the experience of erasement inadvertently, he will come directly back and finish the program to which he set himself long, long ago in the beginnings of his functionings of spirit.

God has laid down certain laws for this universe that have everything to do with the conduct of spirit as evolving Consciousness. It is the essence of such evolution, that spirit conform to the workings of these laws. Let us keep this always in mind, not only in this brief instruction which touches the high spots of cosmic illumination, but throughout the years that lie ahead.

For if you get this program of cosmic law and the delineation of cosmic principles, into your consciousness, it will be for all time. It will be the basis of your character, temperament and instincts, in the Thought-interims and the Life-sequences that may be lived, down a million years. This is not food that is picked up cafeteria style and

that does not stay by us. We are considering and attempting to digest cosmic fundamentals that should perform a one hundred percent metabolism within our spiritual bodies, supplying the mental bloodstream with rich nutriment and making permanent stamina on and on through the life cycles ahead of us, into glory. Now then—

IN our last Lecture I halted in the middle of an exposition about our modern "shanty civilization." I mentioned that down in South America the Incas built their roads a thousand miles long, ballasted by three feet of rock, with retaining walls eight feet in height and thickness. But the Incas were not the only people who sent a record of their superior culture down to posterity. Consider the pyramid builders. The Great Pyramid in Egypt contains stones weighing 500 to 800 tons each. These stupendous masses of rock were leveled and fitted together with the precision of an oculist's fitting the bifocal lenses of one's glasses. Modern engineers have no machinery to even begin to lift such tremendous weights.

We go to New York, crane our necks at the Empire State Building and accept that we are clever people architecturally and financially, that our engineers should erect a building so beautiful and so high above the metropolis. But in the last analysis, it is only the height of that structure that impresses us. There is scarcely a feature to recommend it aside from such height. It means the congestion of human beings into a vertical space that accomplishes nothing but an inflated evaluation of the ground space on which it stands. Moreover, one sizable earth-shake would turn the streets about it into a dump of bricks and mortar fifty feet deep. If Manhattan Island tilted, or was bombed by an enemy, it would become but a mass of steel ribs sticking up against the heavens, as rakish and impotent as the ribs of a mastadon.

We are building nothing for posterity. We care nothing for posterity. We are not even thinking about posterity. We are not allowed to think about it. We are encouraged not to think about anything. Our magazines, our novels, our dramas, our moving pictures, are all shaped to anesthetize our thinking equipment under the guise of diversion and entertainment. The trend of modern education is toward propaganda that would make automatons of us, that atrophies instead of creating initiative. If we had been trained to think, to reason out the "why" of things, to realize that for every human problem there is a human

solution, this so-called economic catastrophe would not have occurred. We should long ago have possessed ourselves of the knowledge that would have forestalled and circumvented it. The interests and forces that precipitated it, could never have brought it about. We are being fed a perpetual program of superficialities, not only over our radios but throughout all departments of our lives. We are so obsessed with the "Bigger and Better" slogan that our entire psychology of living has become hysterical.

Nowhere is this motif of hysteria more pronounced than in our architecture. Buildings are erected today on the acceptance that they will be pulled down in thirty to fifty years. Look at the structures erected sixty or seventy years ago, particularly throughout the South. They are old-fashioned, out-of-date, in most cases monstrosities. Go out through the American Southwest and look at the adobe huts of the New Mexican Indians. Those of you who have traveled over the Sante Fe Trail by Pullman or motorcar remember those pathetic piles of sun-dried earth in which human beings exist in unutterable squalor, presenting twisted windows and sagging eaves. You have probably asked yourselves how mortal people could ever spend their lives in huts made of mud. And all the time, back here in the East we have come from structures likewise made of mud, only the mud is dried in separate cakes and put together with mortar. These buildings, despite their surface beauty, are nothing but piles of mud-cakes called bricks. In fifty years, or even less, they will be senile yellow in color with the mortar dropping from between them.

If the "ancients" had had occasion to erect an auditorium devoted to purposes of education, they would have made its walls three feet thick, of enduring granite. Its architecture would have been of such beauty that it would have been acclaimed down a hundred generations. Only an earth disturbance of cataclysmic proportions could have toppled it earthward. And its size would probably have been commensurate with its beauty and durability.

The whole cathedral of Notre Dame in Paris could have been put into one wing of the great Hall of Karnac without one stone of Notre Dame's touching the walls of that Temple!

WHEN the last great water ring fell, precipitating the Flood of Noah and submerging ancient Atlantis, humankind saw perish with that continent a knowledge of great earth processes and particularly a knowledge of earth-crust movements that dictated the locations of great cities and communities, all of which had to do with the permanence of buildings that sheltered humankind. The true loss in that catastrophe was academic more than material.

Mankind lost perception of the fact that one of the worst things that can possibly be done architecturally is to build cities either on a flat open space or along a water course, both of which performances are exactly what we moderns do in the ignorance of these, our Dark Ages of the present. We, knowing little of terrain processes and encouraged not to know because it would aggravate a "needless public fear-complex," look first for level ground when locating a village, town or city, in order to effect economy in construction. Our second stipulation is, that such a community shall be adjacent to a body of flowing water, either to provide us with a drinking supply or to carry off sewage. Both of these practices are heavy with jeopardy for the future citizens of such communities.

In the first place, flat land is always land whose underlying rock prisms are merely caught together and held temporarily by lateral pressure against their edges, or it is resting on a subterranean layer of igneous or aqueous material and sooner or later it will rise or fall. The world's most disastrous earthquakes usually come to cities that are located on steppes or plains. Rare indeed have been the earth-shakes in steep mountainous country, as I expounded in our previous Lecture. There the rock prisms have been heaved up and fallen back into arch formations. The harder the jiggle the tighter they have pressed together, and the safer is the terrain in consequence. Out on the vast level spaces between such mountains, the land is loosely knit in its rocky substrata and resting on oceans of fiery or watery material far, far down in the vitals of the planet. A heaving or a sagging may come at any moment.

In the second place, building cities beside flowing-water courses is building cities along active earthquake faults, since water courses are usually the residue of watersheds made by the land's collapsing or pitching downward in a V. This V may extend for miles and deploy into open country. No matter. Where subterranean prisms have pried apart, or the earth has opened in fissures, water either gushes up

or runs downhill and fills them. Then that water seeks its level, and assumes a flowing motion that eventually ends in a sea.

So in our modern ignorance we erect structures that are essentially mud-brick shanties on the precarious areas, and when earth processes exercise we call God very harsh and wrathful for "taking great toll of human life."

Knowing the alternative, is all a part of the enlightenment which we must regain from "lost" civilizations. Eventually we must go back to the architecture and building locations of the Lemurians and Atlanteans. We must discard our erroneous ideas of economy and erect our homes and public edifices after the manner of the hillside construction now so prevalent in California. Hillsides are part of the keystone arches which the subterranean prisms have formed, as the earth's crust has been pushed up or crumpled. They are the safest places on which to build that the earth's crust provides—if they be not merely alluvial material that has been washed down from loftier heights and that tend to give the general outlines of such mountains the soft contours so often comparable to Hogarth's Line of Beauty.

On a flat plain, whether it be the comparatively narrow space between two mountains—known as a valley—or whether it be the alluvial sediment that was once the bottom of a sea or lake, as we have from Ohio to Colorado or on the Siberian wastes, the smooth level sections are all accumulations of subterranean rock prisms. They are resting on something beneath. They may be composed of fragments of metamorphic rock—great masses of gravel that are slowly changing into stone, due to the silicons mixed in their substances—or they may be composed of huge concretions of pre-Laurentian granite and basalt that have been shoved up from primordial strata. None the less, they are but a great floor without proper shoring beneath it to permanently hold the weight. In time, as the substrata readjust themselves to sustain that weight, they will sag or give. Then great buildings will topple, pinning people beneath them, or rivers will alter their courses and drown vast numbers by flooding.

It is the distribution of alluvial material over the prism surfaces of such a prairie, that fools us so tragically. Take a cross-section map of the United States that shows the Allegheny Range at the right and the Rocky Mountain Range at the left. In between there is a far-flung space known as our Midwest prairie section—the bed of Lake Agassiz—mentioned in our last discourse. We have a span of flat country, therefore, where competent geologists can trace the course

of the sag, the Mississippi River naturally presenting its lowest point. The erosion of wind and rain has washed a stupendous amount of sediment over this sag. We see it in vast sweeps. We call the landscape a thing of beauty. And all the time it is analogous to an ugly stretch of undeveloped real estate, or a quagmire that has become blanketed over with a fall of winter snow. It looks substantial. It has exquisite surface lines. But to venture upon it means disaster.

We all know the treachery of such areas or localities to the feet. A back yard in the autumn is an accumulation of the summer's debris. Discarded garden implements are scattered around. Perhaps there are sunken wells or old cucumber frames contributing to the jeopardy of the one who would cross it. Some autumn night the snow comes down, the snow that in Vermont we designate as "sugar snow"—after the huge velvet polls that descend in sugar season. That back yard is transformed into an expanse of loveliness. But that does not alter the fact that the rubbish is beneath it, that the tines of an upturned rake may puncture our boots, that the cucumber frames may collapse or the buried log trip us. Or the thin boards over the old well-hole may give way beneath our weight and precipitate us into its depth.

ON our far-flung prairie sections, alluvial material has over the ages taken the place of the back-yard snow. Sedimentary material covers up all visible breakage in the earth's crust, burying the scars of what happened when the crust was heaving or buckling but leaving subterranean fissures that may yet "give" again. ¶ If you will refer to a cross-section map of the United States, you will observe in the lower parts of the mountain regions, that which is called foothill country. Frequently a formation not unlike a series of terraces can be discerned, mounting one above the other, or back from one another, until the real mountain-height is reached. These terraces, although they too may be smoothed off by erosion of alluvial material, are but areas that have risen or fallen like a table top as the substrata became adjusted beneath them in the vicinity of those ranges. At the edge of each one of these terraces the geologist perceives an earthquake fault. Sometimes these areas are completely surrounded by faults.

One of the peculiarities of this rising and falling of tablelands into terraces, is the number of springs that have resulted. And yet the cause is not so hard to recognize. Our rivers have found beds along the lines of least resistance, as I have said. That is, they have taken

the tilting lines of the fissures. They, like the springs, have resulted from the upward hydraulic pressure of rock-prism lands suspended over or lying upon subterranean water courses. When the land sags or sinks, this subterranean water is forced upward. The amount of this subterranean water existing under our feet is appalling to contemplate. Our earth is about 8,000 miles in diameter, and yet the mean depth of all the oceans upon its crust is only two miles. We think we have a lot of water in our oceans when we get on shipboard and spend five days going to Europe or eighteen days going to the Orient. But two miles out of 8,000 is but a trifle. The amount of water which this vast subterranean area has imbibed and is now containing, is greater than all of its surface water by hundreds of times.

¶ Out in the vicinity of Louisville is Mammoth Cave. We walk for five miles under the surface of the ground, as I once did, through what seems to be Dante's Inferno lacking the fire and demons. Tourists make the circuit of this stupendous vault with constant exclamations as to how wonderful it is. Many people in our party going through the cave thought me guilty of irreverence when I constantly demanded: "What's particularly wonderful about it?" It looked spectacular and it felt dramatic to walk on the bed of what had once been a subterranean river. But after all it was nothing but an underground passage for water that had washed a burrow for itself. The thing that made it dramatic, was the revelation that all the rivers of the world might not be on the surface, that streams could actually find their way through the bowels of the earth and scarcely see daylight till they spilled into the sea. But why, pray, should all streams be on the surface? Mammoth Cave was and is just one passage out of thousands that have been washed out in the substrata of the earth's crust and which are or have been filled with swirling waters which mankind knows nothing about. The wonder on the part of the tourist probably lies in the fact that there are earth processes going on of which hectic and puny mortals on the surface know little or nothing. Man in his bigotry is surprised that it is possible.

The subterranean water that bored its way through the ground and created Mammoth Cave doubtless came from earthquake fissure activity. At one point we climbed a crude ladder through a vertical opening that hardly admitted our bodies. In other words, we went up through an old fault that was still sagging open. But there was not half as much "wonder" about a lot of rock's tumbling apart, or being burrowed by a river that has now run dry, as there is in the birth of

an oak tree in the springtime out of an acorn that fell to the ground the previous autumn.

Our entire Midwest prairie section seems to rest on foundations far, far down in the bowels of the earth that are no more stable than a water-ocean in the open would be. This has been proven by a study of earthquakes, time and time again. Those of you who have had any access to books on geology must be familiar with the long series of crust displacements, risings and saggings, that have occurred even within the history of modern man. In and around New Madrid, Mississippi, in the winter of 1811-1812 as I have said, the earth-shaking went on for four months, ere the floating alluvium-covered rock-prisms found substantial foundation.

SUCH rising and falling types of movements have been continual ever since the earth's crust became cool enough to have any weight at all, or to film over the mobile material encased beneath. The constant pressure of new substances falling to the ocean beds as the arctic ice-caps melted, has made internal heat, which has resulted in sidewise infusions of fiery or molten matter. These infusions, brought about by terrific hydraulic force, have pushed the rock ledges above them, up toward the surface, and in the pushing have broken them to fragments. Then too, there must have been parts of the earth's crust where the precipitation of cooling water has resulted in the same sort of snapping and breaking that comes when a piece of ice is applied against a hot lamp chimney. Alter the temperature of molten materials too suddenly, and there is a contraction that means a spider-web cracking of the surface. A score of causes have contributed to the pulverizing of the earth's original crust. Due also to the peculiar action of subterranean waters in the whirling earth-globe, not to mention molten material sloshed about by the spinning of the planet, and the pulling-away influence of the moon and other heavenly bodies, the breakages in these prisms seem to have come in lines. These lines uniformly run from northeast to southwest, or southeast to northwest. And, I repeat, you cannot travel over ten straight miles of the planet's surface without crossing one of them or perhaps a dozen.

Geologists, knowing this, but knowing also that humanity has always built its cities either on level sections or near water courses and cannot transfer them at a wave of the hand, are inclined to keep silent when

asked if such-and-such a great city is "safe." No city is entirely safe that is not built on a mountain or on the side of a mountain.

We know that we can trace a gigantic crust fissure up the Atlantic Coast from approximately Macon, Georgia, to a point in Maryland just west of Baltimore. Philadelphia, Trenton, New York, New Haven, Providence, Boston and Portland, are all built along that fault. There is another major fault that seems to begin at a point west of Newfoundland and go westward up the St. Lawrence to Buffalo, Cleveland, Toledo, Detroit and Chicago, "running out" somewhere in Nebraska. I mention this not to alarm anyone needlessly. I am not pronouncing forthcoming doom for any specific city. We know that cities have been built on prairies that have existed undisturbed for centuries. But ultimately there comes a change, when the precipitation of alluvial material has created a weight that is greater than the substrata can endure, or when there is an alteration in the fiery or aqueous matter below. The whole area that is over the mobile substrata will respond to readjustment, perhaps for hundreds of miles. That readjustment may be effected vertically or sidewise.

When a fault is located in a vicinity where mining is carried on, it is possible to go below the surface in a bucket and make an analysis of the constituents of the strata, noting the various metals and minerals as they have been laid down, one upon another, or have cleaved apart, disclosing or identifying the various rock prisms broken up through the ages for what they really are. If a great mass of igneous rock is pushed up through sedimentary rock, the grinding or pulverizing is plain and the fault dislocation is all too apparent.

ANOTHER planetary disturbance, frequently making for great loss of life, comes in the form of oceanic tidal waves. These waves, dashing against shores that show faults, are too frequently misunderstood in their significance by laymen, again being attributed to a wrathful or neglectful Almighty, when a very mediocre geological alteration is in progress. ¶ Tidal waves may come from a submarine volcano, or crumpling of the ocean's floor, or from some unusual conjunction of neighboring planets, most often the sun and the moon. All of us are aware of the influence which the moon exerts on normal sea water. Not all of us are aware of the tremendous weights which shores frequently have to bear when a tide above normal comes crashing against them. There are sixty-two and a half pounds of weight for

every cubic foot of water in the oceans. This means by simple arithmetic that a tidal wave a mile square and ten feet above normal smashes a weight of nine and one-half million tons against the strata composing the shore. The tidal wave that swept over Maya, in Central America, on the sinking of Atlantis, is reputed to have been 65 feet high. This means that a weight of water approximating 61 million tons to the square mile was dumped over the junction-area of North and South America. Is it any wonder that the whole terrain of Central America was altered by that cataclysm?

If any such weight of water, moving at such a speed, were to come out of the East and strike the Atlantic Coast fault today, the result would be appalling beyond all reckoning. The so-called Atlantic Shelf from Boston down to Savannah, would never be able to withstand it. We know that a few years ago the bed of the Atlantic off Newfoundland took a drop deeper into the bowels of the earth and has not yet been located.

But none of this has to do with any temperament of the Almighty, exercised either for or against humanity.

These are natural processes following natural laws as immutable as the melting of snow from our pastures in the springtime. It is humanity's portion merely to become wise in them and act adroitly in the face of them.

We do know that even at present, tremendous alterations of terrain are under way. At the time that the Atlantic's bed off Newfoundland went down to an unplumbed depth, a portion of old Atlantis west of the Sargossa Sea rose toward the surface. Off the eastern coast of South America there has appeared a series of islands never before charted. Off the western coast of South America and Lower California, portions of Old Lemuria have come so close to the surface in recent years that the United States Navy canceled its ship maneuvers in that vicinity in order that naval vessels might not run aground in battle practice. Too often we accept that because we live a small span of life—cosmically speaking—without any type of catastrophe's afflicting us outside social upsets analogous to the world war, that we dwell upon a fairly stable planet. We should keep ourselves in a more malleable state of mind. Or rather, we should view the planet for what it is: a cooling ball of molten material whose interior is still in a state of flux. We lull ourselves into a false sense of security, and when readjustment matures we are unprepared to meet it and as a result plunge into panic.

Let us keep mentally elastic, therefore. Let us make one of the fundamentals of our Christian Behavior, elasticity of mind in regard to worldly alteration. Nothing is permanent but change! As we probe deeper and deeper into human consciousness we find the need is overwhelming for a realization of the imperishableness of Life. And we must paint a convincing picture to the society to whom we minister, that a just God would not "let" the earth's great cataclysms happen, unless He had made some provision for those who may be temporarily damaged or demolished by them, to continue their earthly existence. Otherwise He would doubtless have found some other process of projecting and perfecting a planetary body that serves as the stage for the spiritual drama.

HOW tragic indeed is life for those who are not yet aware of the fact of returning to earth-life again and again till the earth purpose has been completely served! I claim that the hypothesis of earthly revisitation, ignoring for the moment all evidences of prenatal memory, is an essential corollary to Astronomy and Geology. We cannot understand one without the other. Earthly life becomes meaningless without such hypothesis. We meet men and women by the thousand who will have nothing to do with religion—not that we want to make them religious but we do want them to understand the things epitomized by religion—because they refuse to worship a God who lets a world war or a San Francisco earthquake happen. We must get it across to them that God doesn't "let" these catalysms happen, as I said before.

The psychology to adopt is, that this earth has been projected according to a definite plan or program of natural laws, and that those laws must work in proper cycle of event. At a certain time after a spirit nebula starts whirling, a core of solid matter must form. At a certain time all gases, water and the lighter minerals and metals must be thrown off by centrifugal force into a ring system around that core. At another later time, these telluric rings must commence to fall upon that core and build it up. At still another later time all the rings and canopies of matter must be down upon the new planet's surface. Weight must make pressure, pressure must make heat, heat must cause expansion, and expansion must send carbon and igneous matter into the skies, to be returned again and again as mineral and metal strata. All the water rings and canopies must come down too and be

absorbed, with a gigantic hissing, into the thirsty surface, and as the water gradually wins that fight, various forms of vegetable and animal life must manifest. What matters it if in these cycles, various forms of physical bodies perish? Life itself can go on and on, indefinitely and inextinguishably. Thus the Continuity of Life makes provision for the possible tragedies resulting from the dispassionate play of great planetary forces. With this fact as the key, God takes on a mightier significance in His divine considerations for the races of men imprisoned on the planet's surface. The orthodox person, ignoring or refuting earthly revisitation, indirectly depreciates the Creator's beneficence, even castigates Him for having produced a world where periodical catastrophes terminate human life mercilessly. The story of the Flood, for instance, as recorded in Holy Writ, is naught but a libel on Divine Providence.

HOW MANY times water rings and water canopies came down upon the surface of the earth, producing new adjustments of terrain, new tidal waves, new deluges, we have no means of knowing. But we do recognize that over countless ages inexorable processes have been going on, and will probably continue to go on until the earth becomes a cold dead cinder idling through Space, its mission finished and its momentum spent. The very fact that these great cataclysms come at stated times, should force us to investigate the Almighty's alternatives to the destructive effects of them on human life in sentient species.

Certain types of people there are who follow these great planetary processes with keen interest, only to decide that it is naught but supreme conceit on man's part that he should believe that they serve his evolution. What bigotry, what bombast, they decry. But those who permit these colossal studies to react so upon themselves, are thinking of the human species as a biological exhibit with two arms, two legs, a head and a torso. They overlook or ignore the spiritual side of man and his potentialities for transcending all these cataclysmic processes. If the mind of man can transcend the smallest atom of matter, or exert control over it, the mind of man can exert control over a planet or even over an entire planetary system. That being the case, then planets themselves, despite their size in comparison with man's physical organism, are subservient to him. And being subservient to him,

they can logically have been created for his purpose, evolutionary or otherwise.

As the Great Teacher has put it: "Is not a man greater than a star? Are ye not greater than many stars, beloved, being Sons of Benefaction?"

Man needs an arena for his spiritual evolution, a classroom in circumscription that he may know lack of circumscription for what it is. He attains this awareness by deploying in physical form on the planet's surface. There are great forces that have proven their existence again and again, Behind Life, who could disintegrate this planet by a moment's thinking—or send it crashing into another heavenly body and put both out of existence. The fact that they do not do this, postulates that the planet was created for spiritual man's habitation and naught else.

Earthquakes happen, tidal waves flow, mountains move, plains rise and fall. What matters it? The Spirit within us, the logical reasoning minds that can absorb and interpret these planetary processes, had no beginning and can have no ending: exactly as the Great Divine Cause that wrought the planet into being, is eternal.

We cannot study Astronomy, or Geology, or Anthropology, or any great evolutionary denouement in Nature or Spirit, without finding that all resolves down to this: the development of the self-awareness and self-control that men and women are perfecting through relationships with one another as they come into, and go out of, life on life.

WHERE Life came from, how it got upon this planet in its rudimentary forms, how man-life first appeared and started to exhibit, will be the subject of our succeeding Lecture. We shall see that as each of the stupendous vaporings slid north and south in ceiling canopies, and gradually came down at the poles, they brought down with them forms of life that propagated upon the planet's crust. No study in creation is more profound or enthralling than this. But man, apparently, did not appear here through that type of galvanism. Man came to Earth as Spirit, even as one day he will leave this point in space as Spirit and take up a higher form of manifestation. Man, however, as an anthropological exhibit, is earth-bound. As Spirit, he is everything but the evolution of the physical plan itself. He came

as Spirit, I say, and will leave as Spirit, and never will be anything but Spirit.

This is the hardest item we have to grasp. I have never seen the essential you. You have never seen me. All I have seen of you is your body, your outer shell. All you have seen of me is the sheathing I may have worn each time I came to earth. I am reminded of the poem called Gnosis which expresses the idea in rhyme far more aptly than I can put it in prose—

Thought is deeper than all speech,
   Feeling deeper than all thought,
Souls to souls can never teach
   What unto themselves was taught.

We are spirits clad in veils,
   Man by man was never seen,
All our deep communing fails
   To remove the shadowy screen.

Heart to heart was never known,
   Mind with mind did never meet,
We are columns left alone
   Of a temple once complete.

Like the stars that gem the sky,
   Far apart though seeming near,
In our light we scattered lie
   All is thus but stardust here.

What is social company
   But a babbling summer stream?
What, our wise philosophy
   But the glancings of a dream?

Only when the sun of love
   Melts the scattered stars of thought,
Only when we live above
   What the dim-eyed world has wrought.

Only when our souls are fed
   By the fount that gave them birth,
And by inspiration led
   Which they never drew from earth.

We, like parted drops of rain,
   Swelling till they meet and run,
Shall be all absorbed again,
   Melting, flowing, into One.

Christ declared: "He who hath seen Me hath seen the Father." And yet it is also declared in Holy Writ, "No Man hath seen God at any time." From the spiritual standpoint of essence as well as works, both are correct and neither is a paradox.

No man has seen the anthropomorphic God, and neither has anyone seen the Spiritual God, for Spirit cannot be seen. It can only be discerned in its manifestations.

Let us therefore adopt a calm mien in the face of vast earthly catastrophes, and circumvent their effects on both body and spirit by understanding them.

Let us give the human race its quota of the same understanding, by bringing it a message of eternal hope: That if ye die, so shall ye live again.

In the face of that reality, terrain upsets are but waves upon the shores of a sea that knows no quiet. . . .

Let us keep mentally elastic, therefore. Let us make one of the fundamentals of our Christian Behavior, elasticity of mind in regard to worldly alteration. Nothing is permanent but change! As we probe deeper and deeper into human consciousness we find the need is overwhelming for a realization of the imperishableness of Life. And we must paint a convincing picture to the society to whom we minister, that a just God would not "let" the earth's great cataclysms happen, unless He had made some provision for those who may be temporarily damaged or demolished by them, to continue their earthly existence. Otherwise He would doubtless have found some other process of projecting and perfecting a planetary body that serves as the stage for the spiritual drama.

HOW tragic indeed is life for those who are not yet aware of the fact of returning to earth-life again and again till the earth purpose has been completely served! I claim that the hypothesis of earthly revisitation, ignoring for the moment all evidences of prenatal memory, is an essential corollary to Astronomy and Geology. We cannot understand one without the other. Earthly life becomes meaningless without such hypothesis. We meet men and women by the thousand who will have nothing to do with religion—not that we want to make them religious but we do want them to understand the things epitomized by religion—because they refuse to worship a God who lets a world war or a San Francisco earthquake happen. We must get it across to them that God doesn't "let" these catalysms happen, as I said before.

The psychology to adopt is, that this earth has been projected according to a definite plan or program of natural laws, and that those laws must work in proper cycle of event. At a certain time after a spirit nebula starts whirling, a core of solid matter must form. At a certain time all gases, water and the lighter minerals and metals must be thrown off by centrifugal force into a ring system around that core. At another later time, these telluric rings must commence to fall upon that core and build it up. At still another later time all the rings and canopies of matter must be down upon the new planet's surface. Weight must make pressure, pressure must make heat, heat must cause expansion, and expansion must send carbon and igneous matter into the skies, to be returned again and again as mineral and metal strata. All the water rings and canopies must come down too and be